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A
S E R M O N

Preach'd in the Parish Church of

St *BARTHOLOMEW*,
near the ROYAL EXCHANGE,

At the FUNERAL of

Mrs ELIZABETH FULLERTON.

NOVEMB. 26, 1734.

By *FRANCIS BARNARD*, D. D.
RECTOR of the said Parish.

Published at the Desire of the PARISHIO-
NERS, and FRIENDS of the Deceas'd.

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W. Musgrave.



TO THE
PARISHIONERS
OF
St *BARTHOLOMEW*'s ;

And to the
FRIENDS of the DECEAS'D,

This DISCOURSE, published at their
Desire, is inscribed by

Their Faithful

Humble Servant,

Francis Barnard.

TO THE

~~PAINTING~~

ST BARTHOLOMEW'S

Add to the

FRIENDS of the DECEASED

This Discourse published at their
Expense is indebted by



Their Faithful

Humble Servant

Francis Barnard

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PSAL. XC. 12.

*So teach us to number our days, that
we may apply our hearts unto wis-
dom.*

THE Title to this Psalm tells us, it is a Prayer of *Moses* the Man of GOD: It is thought to have been made after the People of *Israel* had highly offended him in the Wilderness, in many Instances; and more particularly by their murmuring at the Report the Spies made of the good Land: Upon which Provocation GOD immediately threatened, that they should *all* perish in the Desert, and none of them should enter into the promis'd Rest; *Caleb* and *Joshua* only excepted. It seems to be a devout Meditation upon the Afflictions they suffered, as the Effects of their Disobedience; more especially upon this particular Judgment of GOD's cutting their Lives short in the Wilderness, that they might not enter into the Land of *Canaan*. From hence *Moses* takes

takes occasion to reflect upon the Shortness and Frailty of human Life in general ; and prays that G O D would touch his People with a true Sense of his Judgments, that they might not for the future offend him ; but might have a just Regard to the Shortness, and Uncertainty of Life, and wisely apply themselves to make the best Use of that Consideration.

T H E shortness of human Life is still the same ; it's Frailty, and Uncertainty equally apparent ; Mens Offences against G O D are full as high, and their Inconsiderateness of their latter End as great as in *Moses's* Time : Therefore the general Sense of the Prayer is equally applicable to us ; *Lord, so teach us to number our days, that we may apply our hearts unto wisdom.*

I N which Words we pray to G O D to incline our Hearts *seriously* to reflect upon, and consider the Shortness and Uncertainty of this Life, and the endless Duration that is to come afterwards ; that from thence we may make a right Judgment of our own State and Condition, truly estimate the Value of Things, and proportion our Concern for them, according to their real Worth, as they affect our Happiness upon *the Whole*.

I T is a Matter of the last Moment to us, to have a right Judgment of Ourselves ; to know what sort of Beings we are ; how long our Existence is to continue ; and the different Importance of the different Stages of
it.

it. Our Happiness and Misery depend upon our Actions, and *they* are directed by our Judgment: A Mistake in the first Principle will affect all that follows; our Practice will be wrong, and evil will be the Consequence to us, in proportion to the Importance of the first Error.

TOO many regard this World, as the *whole* of their Being; they have no Thought of any thing beyond the Grave. *They say to Corruption, thou art my Father, to the Worm, thou art my Mother and my Sister.* Agreeable to this false Judgment, their Behaviour is regulated with a View to this Life *only*; all their Cares, Hopes, and Fears, are wound up in it. *Here their Treasure is, and here their Heart is also.* The Wisdom of numbering our Days aright, rectifies the Judgment in this Particular; it informs us of another Life after this; a *Life* of endless Duration. And this Consideration leads us to a different Practice; it teaches us to measure our Actions by a different Rule, not as they regard *this* Life alone, but as they will influence our Happiness or Misery, in *that* which is to come.

OTHERS, perhaps, do now and then by Chance, cast a faint Look towards a future State; but their Judgment is already prejudic'd. *This Life* is stretch'd to too large a Compass, the *next* is set by the Imagination, at a Distance too *great* to make a forcible Impression upon the Mind, like Objects seen through a

Prospective Glass inverted; they are carried by that means, *in Appearance*, beyond their true Place, and so make a weaker, less sensible Image in the Eye. A serious Consideration of the Shortness of human Life, will help to correct this Error. It will contract the imaginary Length, and confine the Prospect of this short Span of Life, within its own little Dimensions. It will convince us, that the *whole* of Good or Bad, that can befall us in so *narrow* a Compass, is of no great Moment, is indeed of very little Value, if any at all, compared with that everlasting State of Happiness or Misery, which is to succeed it. And therefore that our Concern for that future State, should be proportionable to its vast Importance.

NOR will this Reflexion only help us to a right Judgment of our State and Condition in general; upon which absolutely depends our chief Happiness: It will moreover be of great Use to us, in overcoming the several Temptations which are so many Obstructions to it. *All that is in the World, the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, is not of the Father, but is of the World.* From *these* arise the strongest Temptations that beset us; and the numbering our Days aright, will furnish us with very powerful Antidotes against *each* of them. Particularly,

I. IT will moderate Mens eager Desires, and inordinate Pursuit after Riches; which St John terms *the Lust of the Eyes*. For *these* they rise up early, and late take their Rest, and eat the Bread of Carefulness; for *these* no Pains and Toils are too grievous to undergo; no Dangers too perilous to run; for *these* they forfeit their Health, and too often wound their Consciences; and all the while totally neglect the *better* Part, and forget the *one thing needful*. And what does this tedious Anxiety, this unwearied Solitude bring? *Riches*. But does it give a *willing* Disposition to use them to good Purposes? Is it not frequently attended with an Indisposition to use them *at all*? Does not the incessant Thought, and long Labour employ'd in getting, indear them *more* to the Mind, and induce a more uneasy unwillingness to part with them? Are not Men by *this*, *more attach'd* to this Life, when it is time for them to be *most weaned* from it? and become *most* in love with the World, when they can *least* enjoy, and are just going to leave it. Every one, but the worldly minded Man, will see the Absurdity of this. The Wisdom of numbering our Days aright, will divert us from this eager Pursuit after *that*, which is gained with long Labour, possessed with great Uncertainty, enjoy'd frequently not at all, and at most but a very little time. It leads our Thoughts to Possessions *more durable*; and, with a necessary Concern for the things
of

of this Life, intermixes a constant Regard, a more diligent Care, after a better.

II. IT suggests besides a proper Method of employing the Riches we have already acquired; for since the Use of them in this World is so uncertain and transitory, should we not strive to place them out to *better Purposes*? They can do us no very *great* or *lasting* Acts of Kindness *here*, but if we can have Patience to respite the Interest of them a very little time, we may put them out in Works of Piety and Charity, for the Glory and Honour of GOD, and for the Welfare and Happiness of Men; and, when our LORD comes, may receive them again with Usury. *We may make to ourselves Friends of the Mammon of Unrighteousness, that when we fail they may receive us into everlasting Habitations.*

III. THE Consideration of the Shortness and Uncertainty of Life, is an effectual Remedy against *Conceit*, and *Pride* arising from natural Qualifications, or acquired Attainments, or the Honours and Dignities of this World. From *these*, or *some* of these, springs that *Pride of Life* St John speaks of. The Beauty of the Body withereth as the fading Flower; the Strength of it wasteth continually, and, like a consuming Light, is presently quite extinguished.

KNOWLEDGE

KNOWLEDGE and Wisdom (the most valuable attainments in this Life) rise by *slow* Degrees, and *ardous* Labour, to a very little Height; they continue not in one Stay; as soon almost as they are ripe they begin to fail, dwindle for a little Time, and then sink into nothing. *His Breath goeth forth, he returneth to his Earth, in that very Day all his Thoughts perish.* Glorious Acquirements! lasting Possessions! lift up thy little Heart vain Man, and boast thyself in them.

BUT may not Men value themselves upon the *Honours* and *Dignities* of this World? Are not these the *public Seat* set to a Man's Merit? And must he be the *only Person* without a Sense of it? A *just* Sense of Honours, built upon *true* Merit, a wise Man cannot want; he knows that *by well doing he is to seek for Honour and Glory*; and is to return Thanks to Heaven for them. *Such* Honours are agreeable to his Will, *from whom every good and every perfect Gift proceedeth.* Nor does the Wisdom of numbering our Days abridge a *just* Regard for them; it bids us not be desirous of *vain* Glory, and teaches us not to think of ourselves *more highly* than we ought to think; it weighs and estimates the true Value, and represents the perishing Condition of all worldly Honours, even the highest: *All the Glory of Man is as the Flower of the Grass, uncertain as the Wind, transient as the Morning Cloud, and as the early Dew that goeth away:* It moderates our Regard and Concern

Concern for them proportionably ; it makes us less solicitous to *receive Honour one of another*, and more earnest to *seek the Honour that cometh from GOD only*.

IV. A SERIOUS Reflexion upon the Shortness of Life, will add *Strength* to our Endeavours in resisting the *Lusts of the Flesh*, the Temptations of sensual Pleasures, which lead so many away captive ; for be they as dear to us *as a right Eye, or a right Hand*, the Enjoyment of them is but for a Moment ; *they are but as the crackling of Thorns under a Pot*, the Senses quickly grow dull and tasteless, they must die with the Body, which is hastening (and hastens much the faster for them) to the Dust : Looking to the Recompence of the Reward through the small Distance of little Life, we more easily despise *the Pleasures of Sin, which are but for a Season* ; we enter the Path of Sobriety, Virtue, and Godliness, more boldly, pursue it with greater Steadiness, *forgetting those things which are behind, and reaching forth unto those things which are before*, we press towards the Mark for the Prize of the high Calling of GOD in CHRIST JESUS ; surmounting every Difficulty, *laying aside every Weight, and the Sin which doth so easily beset us*, running with Patience the short Race that is set before us, 'till we attain the *incorruptible Crown, the exceeding Weight of Glory*.

V. AND

V. AND as the Wisdom of numbering our Days will mightily abate Mens strong Desires after sensual Gratifications, it will also greatly soften the Troubles incident to us in this Life. A Prospect of speedy Relief alleviates every Sorrow, and Hope increases daily, as we approach nearer to the quiet Harbour. The expecting Grave is a sure Refuge to a good Man from all Afflictions: Officious Death hastens to heal the Distempered Body, and to give Quiet to the disturbed Mind: Death will conquer Malice and Envy, and shelter us from the Violence of the most powerful Oppressor. *There the Wicked cease from troubling, and there the weary are at rest. There the Prisoners rest together, they hear not the Voice of the Oppressor; the small and great are there, and the Servant is free from his Master.*

AND this Reflexion will work with much greater Force upon us, if to the Prospect of speedy Relief, we add the more comfortable Assurance the HOLY GHOST gives us, that *our Mourning will be turned into Joy, and our Joy no Man shall take from us.* This Thought will turn the Edge of the severest Sufferings, by the Strength of it, and, through CHRIST JESUS that helpeth us, we may not only patiently bear, but cheerfully rejoice in the light Afflictions, which are but for a Moment, seeing they work for us a far more exceeding and eternal Weight of Glory.

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VI. LASTLY, the Consideration of the Shortness and Uncertainty of human Life, will wean our Affections from things *below*, raise our Desires to *higher* Views, employ our Thoughts upon Objects more *stable* and *permanent*, and fix our Hope and Trust in GOD: *in whom alone is no Variableness, nor any Shadow of turning.* Are all things here upon the Wing to leave us? and shall we not provide some Support to lean and rest upon afterwards? Have our Hopes and Wishes as short a Period as our Lives? Must they lie down with our Bodies in the Grave, and perish in the Dust? Can *nothing* rescue us from fearful Destruction? and redeem us from the Power of *imminent* Death? Yes surely, the Love of GOD that is in CHRIST JESUS our Lord. Shall we not then secure this only Retreat? shall we not draw near unto GOD, *acquaint ourselves with him, and be at Peace* from this tormenting Fear? Shall we not embrace a Friendship which *alone* can save us? and obey the Commands of CHRIST, which are the indispensable Terms of his Friendship? Shall we delay this for a Day, when *this Day* may be our last? And can we think of that without *Horror*, while our Peace is unsealed with GOD? No, let the busy World make the most of it's Interests and Pleasures, let us *humble ourselves under the mighty Hand of GOD, that he may exalt us in due time; casting all our Care upon him, for he careth for us.*

THESE

THESE are some of the useful Lessons a right numbering of our Days will teach us. The excellent Fruit of which was never more conspicuous than in the Character of that desired Person, whose Remains lie now before us. She numbered her Days, Day by Day, and still as she numbered them, more and more applied her Heart unto Wisdom. *Few* * they were indeed in number to answer the Affection of a tender Husband; *few* to consider the irreparable Loss of her innocent Orphans; *few* to satisfy the Desires and Prayers of her Acquaintance and Friends; if Desires and Prayers to Heaven could have prevailed for her Safety; *few* to the World, when such a Treasure of Virtue died with her. But *enough* for her incessant Care, and unwearied Vigilance to *work out, thro' CHRIST that helped her, the great Work of her Salvation: Enough* for her good Name and Character, *already shining with a clear Lustre, and highly fit to be recommended as a Pattern worthy of our Imitation.*

HER Piety to GOD was pure, and unmixed with any Allay of Dissimulation; exerted in Acts of Devotion, constant and regular as the rising and setting of the Sun, in private, in her secret Chambers; where *Hypocrisy* could not enter. There she poured forth her

* She died at the Age of 36 Years.

Soul to G O D, deprecating his Wrath, imploring his Pardon and Forgiveness, petitioning his Favour and Mercy, rendering most humble and hearty Thanks for all his Goodness and loving Kindness to herself, and to all others. *This was the daily Incense she offered up to Heaven from a pure Heart, and out of Lips unfeigned: A Sacrifice to G O D of a sweet smelling Savour.*

H E R public Acts of Devotion in the Church, in which she was baptized and educated, and of which she was all her Life a faithful Member, were constant and uniform. Her Deportment in the House of G O D was grave and exemplary; serious without Affectation; calm without Coolness; fervent without intemperate Heat, or any Sign of Superstition: Her decent Behaviour in the public Worship, bespoke the Clearness of her Understanding, as well as the Purity of her Heart, and shewed that blind Zeal was as far removed from the *one*, as all unworthy Affections were from the other,

S H E was, at the stated Seasons, a never failing Attendant upon the holy Communion of the Body and Blood of our L O R D, except *only* when Sickneſs prevented her. And *then* her great Concern was not so much for want of Health, as being deprived of *one* Opportunity of doing her Duty. The truth is, the highest, most solemn Act of our Holy Religion, which
many

many are affrightened from being Partakers of, by their own *willful* Unworthiness, or *mistaken* Apprehensions, administered a great deal of Comfort to her pious Soul. She *hungered and thirsted after Righteousness*, and came to the LORD's Table to be filled; which she always approached with that Lowliness and Reverence, as denoted the *awful* Sense she entertained of that holy Sacrament in her own Thoughts; and could not but raise the Affections, and warm the Devotion, of those that were present.

NOR did her Piety accompany her in the *Closet* and in the *Church only*; it was the Wedding Garment she had *always* on; there was a peculiar Cast of it in her *whole* Conversation; her Soul was bent towards Religion; she caught at every Opportunity of improving it in herself, and others. She was never so delighted as when *religious* Subjects were the Topicks of Discourse: In *these* she bore a distinguished Part, even among those who were *best* instructed, being herself as well grounded in the Principles of Christianity, as she was practised in the Duties of it. With what easy Complaisance, and winning Address, would she agreeably divert the Company from vain and trifling Conversation? With what engaging Insinuation would she direct the Discourse to more serious Subjects? With what truly *natural*, and yet *powerful* Eloquence, would she recommend the Love and Fear of GOD, and a strict Regard to all his Laws. *Religion,*

gion, she used to say, (and well might she say that, of which she had herself so sensible an Experience) Religion is the *only* means to acquire that blessed Temper, and to secure that important Practice. She felt the sweet Comfort of this so much in her own Breast, good Nature, as well as Piety, moved her to impart it to others; and therefore she missed no Opportunity of instilling that Goodness into them, from which she experienced so much *true* Satisfaction within herself. Nor could her pious Endeavours fail of a proportionable Degree of Success; if the softest gentlest Behaviour that could flow from a mild and tender Disposition, guarded by strict Rules of Prudence and Discretion, supported by great Force of Judgment and Understanding, adorned with easy Gracefulness, could work any Influence.

SHE scorned the mean and impious Fashion of *scoffing* at the Religion of CHRIST, and deriding his Ministers. On the contrary, she had the most profound Sense of the superlative Excellency of the inestimable Sacrifice of CHRIST, and the inexpressible Advantages derived to lost Mankind, from the wonderful loving Kindness of our SAVIOUR and REDEEMER; and out of love to CHRIST, and for their *Works* sake, she revered his Ministers. Such Discourse was no Entertainment to her Ears, nor met with the least Countenance from her. She heard the *Scoffer* with Indignation, and upon proper Occasions (and

(and G O D knows such Occasions now are too often administered) she rebuked him with becoming Authority. And yet she did it with that Gentleness and good Nature, she did not offend those she reprov'd; though they would not be convinced by her Arguments, they went away pleased with an Opinion of her Excellencies, and celebrated the Virtues they did not care to imitate. Thus did she fulfil the first and great Commandment; *she loved the LORD her GOD with all her Heart, with all her Soul, and with all her Strength.* And this sincere Piety (what could it less?) produced that, *which is next unto it; she loved her Neighbour as herself.*

T H E Benevolence of her Disposition was extensive, universal; displayed in the Exercise of all the various Branches of that most excellent Gift of Charity, which are the peculiar Characteristics of a good Christian. Her good Wishes and Prayers were employed for all Sorts and Conditions of Men. Her external good Offices went as far as her Abilities, which were excellent, could carry her; as far as her Circumstances, which were very easy, would allow; as far as deserving Objects, which she ever sought, and which are never wanting to those that seek them, did administer fit Opportunities.

S H E

SHE frequently instructed the ignorant out of her rich Treasure of useful Knowledge ; gave Counsel to those that were perplexed with Difficulties ; *such Counsel*, as the truest Prudence could suggest, and the best Understanding might follow.

SHE had Peace in her own Breast, and from thence would furnish Relief and Comfort to disturbed Minds. She had powerful Arguments at Hand, proper to solve their Doubts, quell their Fears, raise their Hopes, and inflame their Love to Piety and Goodness. The drowsy Sinner might well be awakened by the lively Representations she would make of his amazing Danger ; the hardened Heart might well melt into Repentance by her soft Reproofs, and gentle Exhortations. She employed her Endeavours this way as often as Occasions offered, and we may reasonably presume with good Success, the Grace of GOD assisting to heal the wounded Conscience, and *to renew a right Spirit within them.*

SHE was full of tender Pity and Compassion, to those that were distressed in Body or Estate, as well as to the afflicted in Mind ; and contributed all her Power to relieve them in their several Necessities, and to give them a happy Deliverance out of them ; in supporting the helpless Orphan ; drying up the Tears
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of the mournful Widow ; visiting the Sick ; and in supplying the Wants of the Indigent.

CHARITY to the Poor was (next to Piety) her favourite Virtue : In this she shewed a most particular Concern ; if she could be said to shew a more peculiar Concern to *one* Virtue, who was so attentive to *all* Goodness. But she was well acquainted with the distinguishing Marks of Value the Word of God sets upon Charity to the Poor ; by which sacred Rule she proportioned her Care, and directed her Conduct. On all public Occasions she knew our SAVIOUR'S Will, and never failed to practise it ; *she let her Light so shine before Men, that they might see her good Works, and glorify our Father which is in Heaven.* But she was sensible, that there is *another, surer* Test of Sincerity, to which the World is not Witness, nor can confer *any* Motives ; which therefore can have *no* Ingredient of Vanity or Hypocrisy in it ; private Alms, secret Acts of Kindness unsought to those that are in Distress. She remembered the Words of our LORD : *when thou doest Alms, let not thy left Hand know what thy right Hand doth, that thine Alms may be in Secret, and thy Father which seeth in Secret, shall reward thee openly.* She did her Alms in Secret, and is gone to receive the Reward of her Father.

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SHE

SHE always gave not grudgingly, or of Necessity, but as she was disposed in her Heart, with a peculiar Air of Chearfulness: She did it with that *Readiness*, that she prevented Importunity, and relieved the Modesty, as well as the Necessity of the humble Indigent. She seemed *obliged* to those that interceded with her for Charity to another, and would thank them for bestowing upon her an Opportunity of doing good to a pitiable Object.

NOR was her Charity more *fervent* than it was *general*. She did not confine it within the narrow Bounds of *any* Party. There was no respect of Persons with her. Relief of Misery was the Object of her Care; Affliction alone, wherever it was found, was enough to recommend it to her Goodness. In a Word, Acts of Liberality and Kindness were her Meat and Drink; they were her daily Concern, her highest Delight. She had *large* Experience of that important Saying of our LORD; *it is more blessed to give than to receive*.

THERE was a wonderful *Humility*, and *Lowliness of Mind* attending this exemplary Piety, and diffusive Charity; that, while she was *possess* of those Christian Virtues, which many others are struggling for,

for, and endeavouring after, she was far from assuming, she would not confess any Merit in herself; which was ascribed to her in a *high* Degree by all others. At the same time she exercised an inimitable Candour in *judging* and *speaking* of other People; she would put the kindest Construction, and best Colour upon all their Actions, excusing their Errors, extenuating their Faults, setting their good Deeds in the fairest Light; *earnest* to give, what she herself was most unwilling to accept, a *full Measure* of Praise and Commendation to Merit, wherever it appeared.

THERE was in her besides, *the Ornament of a meek and quiet Spirit, which is in the Sight of GOD of great Price*; such a continued Calmness of Mind, as shewed her a Stranger to all the boisterous Passions; or to have a great Command over them. I would not so much as *mention* Hatred, Malice, Envy, Strife, or evil Speaking; nor *suppose*, after what has been said, that any such criminal Passion could find entertainment in her Breast, or any idle Words could proceed from her Mouth. Even lesser Failings, sudden Gusts of Anger, raised by careless Mismanagement of Dependants, or excited by disobliging Treatment of those we converse with; Fretfulness and Peevishness, irritated by cross Accidents *unexpected*, and little Disappointments *unforeseen*, Weaknesses.

nesses and Imperfections incident to very serious Christians, seldom discomposed her Temper, or surprized that watchful Guard she set upon the Door of her Lips. And from this inward Composure there flowed upon such Occasions such a meek and gentle outward Behaviour, as would *still for a time* those uneasy Storms in other Breasts, which she felt not in her own. Thus did she *walk worthy of the Vocation wherewith she was called, with all Lowliness and Meekness, and with long suffering, forbearing others in Love.*

SHE had the perfect Habit of Forbearance, and Forgiveness of Injuries, which she exerted chearfully, whenever Duty required. Her Redeemer's Dictates were *all* of them wrought by Meditation and Practice, into the Frame of her Soul; the most *remote* she did not neglect, much less did she forget *that*, which was *one* Subject of her daily Prayers: *Forgive us our Trespases, as we forgive them that trespass against us.* She could not indeed have very frequent Occasions for the Exercise of this Virtue; for what hardness of Heart could injure so much inoffensive Goodness? Who could be an Enemy to her, that was a Friend to all?

S H E

S H E had a very *easy, obliging* Carriage towards all those of her Neighbourhood and Acquaintance, which was pretty extensive; few conversing with her, that did not desire her Acquaintance; in which she was very free and open; having a sufficient Stock of good Nature, agreeable Conversation (in which she excelled) and kind Offices; which she bestowed, and was ready to bestow upon all.

S H E had a few *intimate, more peculiarly esteemed* Friends, in the Choice of whom she shewed the Delicacy of her Taste, and the Acuteness of her Judgment, as well as the Goodness of her Disposition. Piety to G O D, and Charity to Men (her own distinguishing Characters), were the first and indispensable Conditions; the subordinate Qualifications were Sweetness of Temper, Agreeableness of Behaviour, Clearness of Understanding, Chearfulness in Conversation, and the Seal of intimate Friendship, Fidelity. These were the Qualities and Terms she sought after, and desired in her Friend; which she *possess*, and inviolably *observed* herself. With these she would use a greater Degree of Freedom, and would open to them the State of her Soul, imparting her religious Doubts, and Hopes and Fears; by such pious Communication *conferring* and *receiving* spiritual Advantages, growing thereby in Grace, and in the Knowledge

ledge of our Lord and Saviour JESUS CHRIST; improving, and being improved, to greater Perfection in Virtue and Goodness.

ONE Friendship yet there was of a higher Kind, and of a Nature *too important* to be forgotten upon this Occasion : *Sacred Wedlock.*

HER Love to her Husband was *sincere*, and *unmixed*, as the pure Rays that flow from the Sun; *engaging* as Gracefulness could make it; *exceeding great*, exceeded only by her Love to GOD; *even* and *constant* as Time; and *lasting* as her Life.

HER Care and tender Concern, accompanied every Circumstance of his Life. She was the regular Disposer of his domestic Affairs with decent Order, prudent Generosity, and frugal Elegance; she was the agreeable Companion of his Hours of Leisure; his secure Refuge under any Uneasiness; his faithful Counsellor under all Difficulties; she was the compassionate Partner of all his Sorrows, the watchful Attendant and Comfort of his Sickness, the chief Delight and Joy of his Health.

HER

HER *willing* Obedience proceeded from perfect Love, and not from Fear. What could she fear, who could not offend, from an excellent natured Man, a most affectionate Husband, who answered all her Care, and equalled all her Love?

SHE discharged every other relative Duty with the same graceful Exactness; she shewed *undisputed* Obedience, Love, and Reverence to her Parents, while they lived; tender Care, and *discreet* Fondness, to her beloved Infants; and proportionable *Regard* to her other Relations in their different Degrees.

SHE governed her Servants with great *Discretion* and *Prudence*, instructing them in their Duty to G O D, their Neighbour, and themselves; rewarding their faithful Services with suitable Encouragements, reproving their Faults with so much Gentleness and good Nature, as made them not so much *afraid* as *ashamed* to repeat them; giving unto them that which is *Just and Equal*, forbearing threatening with *Patience*, knowing that our Master also is in Heaven, neither is there any respect of Persons with Him.

HER *Patience* under the afflicting Hand of G O D, whenever it was laid upon her, was very *exemplary*. 'Tis true she had as large a Portion of the Blessings of

of Life, as an easy Fortune, a contented Mind, an obliging Husband, the general Love and Esteem of all that knew her could give: But Afflictions and Sickneſs are common to *all* on this ſide the Grave; and when they came, ſhe owned the Hand that ſent them with perfect Reſignation; well knowing that *whom the LORD loveth he chaſteth. He chaſteth us for our Profit, that we may be Partakers of his Holineſs.* Her patient Submiſſion under any Affliction, was accompanied with that *Sweetneſs of Diſpoſition*, which ſhined in every Action of her Life. On the Bed of Sickneſs ſhe ſeemed more grieved for the Care and Sorrow of thoſe about her, than concerned at her own Indiſpoſition; and though ſhe doubly ſuffered in a tender Regard for *them*, as well as from her own Indiſpoſition, there was ſuch a ſerene Quietneſs and Compoſure in her Behaviour, that ſhe ſeemed the *leſt* affected Perſon in the melancholy Place.

H E R laſt Sickneſs was very violent in ſome of it's Stages, and required more than ordinary Proofs of *Patience*; which ſhe exerciſed upon this Occaſion, as became a very ſerious, and good Chriſtian. The Proſpect ſhe had of Death was *certain*, but not *terrible*: She met it with a Courage ſuitable to the inward Conſciouſneſs of a well ſpent Life, enlivened with a reaſonable Ground of Assurance, that, through
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the Merits of CHRIST, she was now entering into a *better*. The nearer Death approached, the *more* she bent her Thoughts upon, and placed her whole Trust and Confidence in, GOD; *the Hope of her past Life, and her very present Help in the time of this her last Trouble.* And now in her last Moments, as her last Desire, and as the only remaining Testimony of Love to her much afflicted Consort, she conjured him, in this his great Distress, to remember GOD, and never to *forget* him, when she should be no more.

THUS did Piety close and crown that valuable Life, which it had all along so eminently adorned. She received the fatal Stroke with patient Calmness. Her Redeemer conducted her Soul through the Valley of the Shadow of Death, and received it into the Arms of his Mercy.

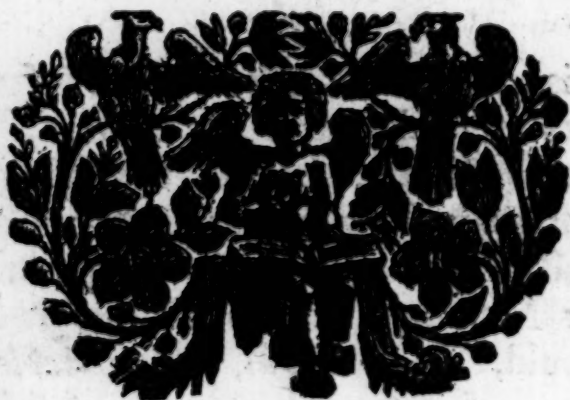
THIS is a faint Representation of the admirable Qualities of this excellent Person, not proportioned to her Deserts, but to the willing Attempts of one, that was long acquainted with her many Virtues; and therefore desirous to pay this *last* Tribute to her Memory; to do all the *Justice* and *Honour* he could, *to so useful, so amiable, so shining* a Character: And more *especially* solicitous to recommend (as it is his immediate Duty) those emi-

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ment Virtues and Graces to your Imitation ; *let us go therefore and do likewise* ; let us imitate her Goodness ; that when we die, we may leave an unenvied good Name behind us, as she has done, and may be Partakers, with her, of an everlasting Reward in Heaven.



F I N I S.



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